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ל'פ"א



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THE JEWISH BRIDE STATE MEDAL

OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

Membership fees: Annual \$15.-, Life \$200.-, Foreign \$22.-

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Table of Contents

President's Message.....	2
The Jewish Bride - State Medal.....	3
The Timeless Appeal of Biblical Coinage by Dr. Arnold R. Saslow.....	4
View From Nov by Moshe Kohn	6
Call for Nominations/Errata & Apology.....	8
1999 AINA Membership Medal by Simcha Kuretsky.....	9
A Loan of the Jewish Community of Krizevac by Samuel Matalon.....	10
The Aleph Beth Page by Edward Janis.....	12
Hebrew Characters on Coins of Hungary by Edgar Guest.....	13
The Incredible Gerta Reis Wiener by Mel Wacks.....	18
Masada Reflections by Ya'akov Shkolnik.....	24
Jerusalem Walls on a Coin of Mazaeus? by David Hendin.....	26
Bordeaux's Jewish History.....	28
Paper Money in Israel by R. Nahum & S. Tepper.....	31
History of Erez Israel Railways by Edward Schuman.....	36
The Center of Latvian Jewry.....	39
Kassel's Jewish History.....	42
Club Bulletin by Donna J. Sims.....	45
A.I.N.A Membership Application.....	47

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The President's Message

by Moe Weinschel



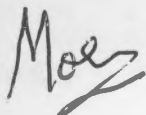
Dear Members,

This issue brings us around to a number of cyclical occurrences. For one, we have the call for nominations. While it is true that we have been and are fortunate with our Directors and Officers, there is still a need for fresh younger leaders and ideas. So far, our officers have been working out of their homes and have been quite conservative with existing and incoming funds. Are there any more out there who wish to be of assistance? Now is the time to get your name in the running.

The other item that has come around again is our STUDY TOUR to ISRAEL. Everyone who has been on previous tours has come away with great feelings and the highest praise for the quality of the tour, the guides, the accommodations and we have always had 'Repeaters'. It's curious, but one would think "why repeat," but every time we visited, there were many things and places that had not been seen, or had changed so much, that it was like seeing it for the first time. In addition, we get Royal treatment and "Red Carpet" welcome from our many friends in Israel. The tour brochure and the itinerary are enclosed in this issue. Now is the time to take advantage of the "Early Bird Discount." Please make up your mind and join us on a memorable trip.

The next item is the 1999 dues. Dues notices will be mailed in late November. Please make our treasurer's job a bit easier and send back your check as soon as possible. Reminder mailings are costly and time consuming.

The last recurring item is the ongoing mail problem with our "Snow Bird" members. We are paying high mail charges for returns that should not have been incurred. This is another REMINDER TO OUR TRANSIENT MEMBERS! PLEASE REMEMBER; THE POST OFFICE DOES NOT FORWARD THE SHEKEL. IT IS YOUR RESPONSIBILITY TO NOTIFY US OF ANY ADDRESS CHANGES, TEMPORARY OR OTHERWISE. WE ARE WILLING TO NOTE THE INFORMATION IN OUR DATA BASE, BUT YOU MUST LET US KNOW IN ADVANCE THE DATES WHEN YOU ARE LEAVING AND RETURNING.

Shalom 

Our WEBSITE: <http://amerisrael.com> Feel free to e.mail us at ainany@aol.com or our Editor, Ed Schuman, feathers@bellsouth.net

The Jewish Bride - Rembrandt van Rijn - State Medal

Van Rijn Rembrandt was born in the town of Leyden in Holland on July 15th, 1606 or 1607. There have been claims that Rembrandt was of Jewish origin but these have all been proven to be false. He was most probably reared in Calvinism, the official religion of Holland.

For a long time Rembrandt lived in Amsterdam's Breestraat, near the Jewish quarter. It was here that he collected the types and models he used for his paintings of Biblical subjects and of the Jewish life. As the earliest existing portraits of Jews and as the works of one of the greatest portrait painters of all time, these portraits are both artistically and anthropologically important.

Rembrandt was a contemporary of Manasseh ben Israel, with whom he was on terms of intimate friendship and whose portrait he painted in 1645 and etched in 1654. He was also friendly with the Sephardic physician Hezekiah Bueno (Bonus). The Rijksmuseum in Amsterdam owns Rembrandt's small oil portrait of the doctor.

There are forty three works related to scenes taken from the Old Testament and forty four paintings and etchings of subjects from Jewish life. All identifications of portraits of unknown Jews based on racial features are tentative, though in many cases the style and type of clothing worn appear to be more persuasive than in others. Jewish models have thus been claimed for more than forty of his paintings. Most probably, poverty stricken Jewish beggars served as models, whom the artist clothed in rich garments for biblical subjects.

Evidence of Rembrandt's artistic interest in local Jews is supplied by his numerous drawings or etchings of bearded old Jews in long coats. His etching known as "*The Synagogue*" (1649) however, shows nine Jews and not the ten as required for a minyan. Thus, it has been suggested that the setting is not a synagogue and that the picture should be retitled "*A Scene in the Jewish Quarter of Amsterdam*."

Rembrandt's famous painting "*The Bridal Couple*," more widely known as "*The Jewish Bride*" which is also housed in the Rijksmuseum in Amsterdam, serves as the model for the third in the art medal series *Women in Art* issued by the Israel Government Coins and Medals Corporation, and joins the recently issued Pissaro and Modigliani medals.

The "*Jewish Bride*" art medal portrays a typical Jewish bride and groom from Rembrandt's era, who are believed to be Isaac and Rebecca. The faces of the couple express a peaceful happiness and the movement of the bodies relates a closeness and warmth. The warm colors, the light streaming over the faces of the characters project love and tranquility, pulling at the heart. The reverse is graced with another of Rembrandt's works "*David*", in bas relief. King David is depicted playing his harp. This medal is available from the A.I.N.A. New Issues Office. For information call 1-800-562-6467

The Timeless Appeal of Biblical Coinage

By Dr. Arnold R. Saslow

Collectors have discovered ancient coin collecting with a vengeance over the past few years. Many types of both Greek and Roman coins are much less expensive today than they were 20 years ago, based on the law of supply and demand. As Eastern Europe has opened up commercially to the West, formerly unexplored areas are diligently being explored by hoards of metal-detectorists, and the price for many common ancient coins has gone down considerably. If you are interested in getting started with Greek or Roman coins, this is the time to begin your collection, as I doubt that the coins will ever be cheaper.

The opposite is true if you want to become a collector of Judean coins, or "coins of the Bible." Ancient coin collecting has vast historical appeal to those of a Judeo-Christian background, as these are the actual coins that are mentioned in both the Old and New Testaments.

It is indeed exciting to be able to own and handle a small bronze lepton or "widow's mite" and realize that this could be the actual coin that was held in the hand of a major biblical figure. I am sure that every collector who owns a Tyrian silver shekel, referred to in the New Testament as the "30 pieces of silver" for which Jesus Christ was betrayed, wants to fantasize that his or her piece could be one of the coins in the leather sack that was handed over to Pontius Pilate.

One of the problems for biblical coin collectors is that most of the coins are only found in what is now the modern State of Israel. This country has very strong antiquity laws, which prohibit the export of any antiquarian object that might have a historical relevance to the State. There are plenty of widow's mites to go around; however, if you decide that you might want to own the more important and more expensive ancient Judean coins, you will find out that they are scarce and also relatively expensive.

One area of biblical coin collecting that has immense appeal is the silver coinage issued by Judea in connection with two major revolts of Jews against Roman rule. The first war, referred to as the "First Revolt" was a popular uprising that occurred throughout ancient Judea and began in May of 66 A.D.

Prior to this event, Jews had never been able to produce precious metal coins bearing Hebrew inscriptions. One of the first things they did, therefore, was to produce coins carrying revolutionary Hebrew slogans. The coins were overstruck on Tyrian type shekels that may have been produced in the temple treasury in Jerusalem. Their obverse depicts a chalice, such as would have been used in the temple, and the slogan "Year One, Shekel of Israel." The reverse, which apparently shows a pomegranate wand that may have been used in

temple ritual, has the slogan "Jerusalem the Holy." These coins were struck for five years, with a date year change each year.

The most affordable to collect are Years 2 and 3, which in gem EF condition sell for about \$2,500 each. Since this revolution ended with a tragic mass suicide at Masada, and shekels have indeed been found at Masada, their appeal should be obvious.

After many years of relative peace in Judea, there was yet a second major revolution against the Romans referred to as the "Second Revolt" or the "Bar Kochba War." This war began in 132 A.D. and lasted until Jerusalem was conquered and leveled by the Emperor Hadrian in 135. The leader of this revolt was a fire-brand named Shimon Bar Kochba, who possibly may have envisioned himself as he prophesied Messiah. This war is often referred to as a Messianic War.

In modern terms, it would be comparable to the religious wars in the Muslim world, which are termed "jihad." No mercy was shown to the Roman troops who fell to the hands of these revolutionary soldiers.

To commemorate his war, Bar Kochba produced two types of silver coins. One coin, now referred to as a "zuz," was simply struck over any Roman silver denarii that could be acquired. Typical designs include musical instruments, palm fronds and utensils, all used in the temple. The obverse typically reads "Simon," while the reverse normally reads "For the Freedom of Israel." These coins are relatively affordable and a really nice choice example could be purchased for about \$650.

A second larger coin is often referred to as a tetradrachm, but perhaps the correct historical term would be a silver "sela." These issues, which were overstruck on silver tetradrachms of Antioch and similarly sized silver of other nearby Roman cities, is certainly the coin sought by Judean collectors. The obverse says "Shimon" and pictures a frontal view of the King David's Temple in Jerusalem. The entire temple was destroyed in the fury of the aftermath, with the "Wailing Wall" being the only remnant still in existence.

What makes this coin so exciting is that it is the only coin type in existence that shows a frontal view of the facade of the temple. Biblical historians love to argue whether through the open front door you can see the ark of the covenant or the shewbread table. In reality, however, we will never know what the die designer intended, since both objects would have been well into the center of the temple and certainly not visible through an open front door.

The reverse of this coin depicts a vegetative bundle used in religious worship with the inscription, "For the Freedom of Israel." There are coins for all three years of this revolt, with the undated coins attributed to the third year the most affordable. A really choice example would cost about \$3,000 in today's market.

So concludes this thumbnail sketch of the most sought-after Judean coins. For further historical information, I highly recommend the purchase of the revised Guide to Biblical Coins by David Hendin.

Hebrew is one of several languages - along with ancient Greek and Babylonian, among others - possessing a cipher alphabet, whose letters also represent numbers. But the Hebrew alphabet is perhaps the only one still used for numeration. This is especially true with respect to the Jewish calendar and the pagination of what are called *sifrei kodesh*/sacred books - i.e. books of a religious nature.



MOSHE KOHN

In the Jewish numbering system, the first nine letters represent the numbers 1 to 9 respectively; the next 10 represent the numbers 10, 20...- 90 respectively; and the next four represent 100...400 respectively.

Hence, where the calendar is concerned, we would not list the first day of this month, *Av*, as *Av 1*. We list it as *Alef* [the first letter of the Hebrew alphabet] *B'av* and speak of it as *Ehad B'av* /One [day] in *Av*.

This year of the Jewish calendar, 5758 AM (Anno Mundi, Latin for "Year of the World," i.e. since Creation), is written as *Heh* - the fifth letter of the alphabet, representing "5" for the current, sixth millennium, followed by an apostrophe; *Tav*, the last letter, equal to 400; *Shin*, the penultimate letter, for 300; *Nun*, the 14th letter, for 50; and *Heh*/8. That initial *Heh* is usually not used, since we are all presumed to know which millennium AM we are in. References to the previous millennia, however, are usually prefaced by the appropriate letter: nothing for Years 0-999 AM; *Alef* for the years of Millennium 2 AM, *Bayt* for Millennium 3. *Gimmel* for Millennium 4. and *Dalet* for Millennium 5.

In this cipher alphabet system we have Friday's *Av 15*, commonly referred to as *Tu* (*Tet*/9- *Vav*/6) *B'av*, or *Hamisha*/5- *Assar* 10 *Bi'menahem Av*..

Rabban Shimon ben Gamliel II, who headed the Sanhedrin sometime after the destruction of the Second Temple, called *Tu B'av* one of the two greatest days in the Jewish calendar, along with *Yom Kippur* (*Ta'anit* 26b and 30-31).

Why is the date *Tet*/9- *Vav*/6 rather than *Yod*/10- *Heh*/5 ? The latter two letters combined form one of the names of God and are part of the Tetragrammaton, the four-letter ineffable name of God, and they are not used in tandem for this "secular" purpose of numeration. The same applies to the number 16, which should not be formed with the letters *Yod*/10 and *Vav*/6. These letters, too, are part of the Tetragrammaton, and 16 is therefore expressed by the letters *Tet*/9- *Zayin*/7.

Note also that in this instance, I have written the name of the month differently, "*Menahem Av/Consoling Av*." This is because after the deep mourning of *Tisha B'av*, we express the wish that *Av* may soon be a month of great consolation.

THE CIPHER alphabet makes possible the method known in Hebrew as gematria. Here we have another illustration of the influence of ancient Greek on Hebrew and on Jewish culture: The term gematria is based on the Greek geometria. This, of course, is simply geometry, which means the measurement of geographic spaces.

However, in talmudic times the Sages began to use it in the sense of "calculation" in general. In this sense, they use the numerical value of the letters of one word or passage to construct a different word or passage the numerical value of whose letters equals that of the original passage, in order to give the original passage an added or a different meaning.

It was thus used with increasing frequency in the later midrashim, and still later by the kabbalists. For example, in *Genesis* 32:5 Patriarch Jacob sends a message to his brother, Esau, saying: "I sojourned with Laban." The Hebrew for "I sojourned" is "*garti*," comprising the letters *Gimmel*/3-*Resh*/200-*Tav*/400-*Yod*/10. These add up to 613, which is the number of mitzvot/commandments the Torah is said to contain. So a late midrashic commentator would have us understand Jacob to be telling Esau: "Even though I sojourned with wicked Laban, still I observed the 613 mitzvot."

Here are some homelier examples: You can honor a Bar-Mitzva boy, or any 13th-birthday child, by attaching to your gift a message of Love/*Ahava* - *Aleph*/1-*Heh*/5-*Bayt*/2-*Heh*/5 = 13.

Four years later you can congratulate them on their especially *Tov*/Good (*Tet*/9-*Vav*/6-*Bayt*/2, =17) Birthday.

The following year you can do something with the letters of a word pertaining to life, *Ha'i* (*Het*/8-*Yod*/10,=18). Or you can give birthday or wedding cash gifts, or contributions to your favorite causes, in multiples of *Ha'i*. The possibilities are limitless.



The El-Al State Medal illustrates this article. Issued in 1969, its reverse is filled with stylized Hebrew letters, consisting of the entire Hebrew alphabet surrounding an *ALEPH* in the center.

CALL FOR NOMINATIONS

The terms of office of the following Directors will conclude in 1998:

Edward Janis, Julius Turoff and J. J. Van Grover.

Nominating petitions are available from our office at P.O. Box 940277 Rockaway Park, NY 11694. Completed petitions must be returned on or before Feb. 15, 1999. Signatures on petitions must be from paid up members with membership # shown. Incumbent Directors do not require petitions, however, they must indicate willingness to run and serve for another three years. For the records, we have nine Directors, serving as a group of three for three year terms.

1996 Director elections:

Edward Janis, Julius Turoff & J J. Van Grover (as indicated above)

1997 Director elections:

Harold Pollackov, William Rosenblum & Mel Wacks.

1998 Director elections:

Donna Sims, Florence Schuman & Moe Weinschel

ERRATA and APOLOGY to Dr. BERNARD WASSERSTEIN

In the March-April 1997 Shekel, an article appeared titled "The Viscount of Mount Carmel" which carried the byline of Bernard Wasserstein. It has recently come to the attention of The Shekel that Dr. Wasserstein in fact was not the author of this article, which was submitted by one of our members. According to Dr. Wasserstein, the article contains extracts from Dr. Wasserstein's book, "Herbert Samuel: A Political Life", which was published by Oxford University Press in 1992. Dr. Wasserstein however, did not provide permission to use the extracts or his name. The Shekel regrets its error and apologizes to Dr. Wasserstein for the use of his name and of the extracts without his permission.

1999 AINA Membership Medal By Simcha Kuretsky

The HAMSA (hand symbol) is derived from the Semitic root meaning five (khamesh). It is a hand shaped amulet worn to ward off the Evil Eye. The practice may have originated among the ancient Canaanite peoples, who make the sign of the "hand of Baal" by holding their hand over the head making horns, using the pinky and index fingers. This was supposed to represent the protective hand of their god Baal.

Hand amulets known variously as the hand of Miriam, Fatima and Mary, have long been used in Mediterranean cultures. Often a hamsa has a single eye embedded in the middle of the palm to symbolize the watchful eye of God or to deflect the gaze of the Evil Eye. Still respected as powerful amulets among Jews, who originated in Muslim countries, hamsas have, in modern times, become quite popular as good luck charms without overt magical significance. Through the influence of Sephardi Jews in Israel, hamsas have become common among western Jews as well. They appear as pendants, key chain additions, as attachments to books and other decorative areas.

There is evidence that the hamsas originated millennia ago in North Africa, long before Islam and before Judaism as well. Since the word Hamsa is based on Hebrew khamesh (five) it should be written khamesh (or use the h with a dot beneath to indicate the guttural khet). I have often heard them called hands of Fatima, but never of Mary or Miriam.

Addendum:

The AINA medal for 1999 uses the hamsa design adapted from an idea by Aida Weinschel. She had acquired some hamsa decorated key chains and other items on her last trip to Israel. Note seven lashes over the eye to simulate a menorah and 'Yerushalaim.' In the past it was customary to give the annual membership token only to members who paid their dues for the coming year. However, as a token of good will, AINA is making this medal available to everyone on our data base. Another reason to join us on the AINA Israel Study Tour.



A Loan of the Jewish Community in Krizevac

by Samuel Matalon

In the year 1894, a Jewish community in Krizevac, decided to organize a loan of 20,000 Kronen for the purpose of erecting a synagogue. Krizevac at that time was located in Croatia-Slavonia, southwestern crown provinces of the Hungarian Empire.

There is evidence from the proximity to Constantinople, Italy and more especially with Venice, which leads to the conclusion that Jews were living in Croatia in the Middle Ages. It seems probable that Jews came to Croatia with the Turks during the time of Turkish rule.

After the Edict of Toleration of Emperor Joseph in 1792, Jewish immigration to the area benefited. A *hebrah* was founded in 1803 and Jews purchased ground for a cemetery in 1811. Congregations in Croatia were already formed in the first quarter of the 19th century. These congregations were bound to provide for widows and orphans, the sick and the poor. In 1850, congregations were incorporated and chartered and registers of vital statistics were instituted by the government, which established the autonomy of every individual community, and recognized the application "chief rabbi" merely as an honorary title to be given to rabbis of merit.

Jews obtained privileges to keep Christian servants and own real estate in 1859, and were allowed to engage in honest trades and occupations but not permitted anything which might lead to usury. Jews were engaged in all enterprises, even agriculture, and opened the first cotton spinning and weaving establishment in the province. Jews flourished especially in trade, wholesale and retail. The wood industry grew when Jewish businessmen introduced stave and cane factories. In professional life they were judges, lawyers and physicians, either holding official positions or practicing privately.

The relations between Jews and other denominations had been for the most part friendly. The peasantry was indebted to village Jews for new means of livelihood and the marketing of their products. Assimilation of Jews and Croatians in cities discouraged race hatred.

Thus in 1894, the Jewish community in Krizevac decided to build a synagogue. The loan certificate shows two illustrations: one the Jewish Community House, the other the impressive synagogue. The loan amount was divided into 400 obligations of 50 Kronen each to be redeemed in installments of 1000 Kronen yearly: 20 pieces of 50 Kronen commencing the 2nd of January 1900, and to continue until the loan had been returned.

The document was signed by four members of the committee: Anton Katz, Jacob Neuman, H. Picherhof: the fourth signature is unclear. This certificate also contains a translation in German.

One must wonder why Croatians were among the most anti-Semitic opponents of the Jews during the Second World War?

B^r 38



Ovdina kula. — Gemeindefhaus.



Hram Bojil. — Synagoga.



Anlehen der Israelitische Cultus-Gemeinde in Krizevac
u. iznosu od 20000 kruna.
im Betrage von 20000 Kronen.

Zadužnica

na
Petdeset 50 Kruna.

kao dio po israelitičkoj bogostovnoj občini u Krizevcih — dosvolno visoke kr. hrvat. slavn. dalm. zemaljske vlade u Zagrebu od 7. kolovoza 1897, broj 39454. — beskamatno pozajmljenih 20000 kruna.

Ovaj iznos usajmljuje israelitička bogostovna občina u Krizevcih, po zaključku izvanredne glavne skupštine držane dne 18. studena 1894. — u svrhu djelomičnog namirenja ostataka pozajmljene glavnice za gradnju novog hrama božjeg.

Za ovaj iznos jamči sav nepokretni i imetak israelitičke bogostovne občine u Krizevcih, te će se izdanih 400 komada zadužnica po 50 kruna isplaćiti izričanjem i to svake godine po 20 komada zadužnica u celokupnom iznosu od 1000 kruna.

Zriebanje obavljati će se pod nadzorom poglavarstva slob. i kr. grada Krizevca, te predstojništva israelitičke bogostovne občine, javno u vječnici same bogostovne občine, te počima 2. siječnja 1900, a nastavlja se svakog 2. siječnja slijedećih godina, tako dugo, dok čitava pozajmljena glavnica nebude potpunoma povraćena.

Izričani brojevi zadužnica oglašiti će se u zemaljskim službenim novinama, a isplata istih slijedi 3 mjeseca iza zriebanja uz povrat izvorne zadužnice, kod blagajne israelitičke bogostovne občine.

Israelitička bogostovna občina.

U Krizevcih, dne 1. srpnja 1898.

Predstojnik:

Odbornici:

Blagajnik:

Marko Brezner
Anton Kat

Jacob Mund

Schuldsehein

über
Fünzig 50 Kronen.

als Anteil an dem von der israelitischen Cultus-Gemeinde in Krizevac mit Genehmigung der hohen Kgl. croat. slavn. dalmatinischen Landes-Regierung zu Agram von 7. August 1897. Zahl 39454. aufgenommenen zinsfreien Anlehen von 20000 Kronen.

Dieses zinsfreie Darlehen, welches die israelitische Cultus-Gemeinde in Krizevac auf Grund des Beschlusses der ausserordentlichen Generalversammlung von 18. November 1894. zum Zwecke der Tilgung des fehlenden Bankkapitals der neu erbauten Synagoge aufnahm und für welches das gefamnte unbewegliche und sonstige Vermögen der israelitischen Cultus-Gemeinde in Krizevac haftet, wird im Wege der Verlofung der aufgegebenen 400 Stück Schuldverschreibungen, a 50 Kronen, rückbezahlt.

Die Verlofung, welche unter Aufsicht des Stadtmagistrates der Kgl. Freistadt Krizevac, und des Vorstandes der israelitischen Cultus-Gemeinde stattfindet, wird im Amtsblatte publicirt, und kommen ein jedesmal 20 Stück Schuldverschreibungen a 50 Kronen im Gesamtbetrage von 1000 Kronen zur Verlofung.

Die Verlofung beginnt am 2. Jänner 1900 und wird alljährlich am 2. Jänner insoferne fortgesetzt, bis das aufgenommene Darlehen vollkommen rückbezahlt wird.

Die Auszahlung der verloften Schuldverschreibungen erfolgt 3 Monate nach der Ziehung gegen Rückstellung der Original-Schuldverschreibung an der Casse der israelitischen Cultus-Gemeinde in Krizevac.

Israelitische Cultus-Gemeinde.

The ALPH BETH Page

...Dedicated to the Beginner

by Edward Janis



Q. Why were the Palestine Mandate 5, 10, and 20 mils coins issued with center holes cut out while the 1, 2, 50 and 100 mils were without the center hole? (L. B., Bayside, N. Y.)

A. When I first saw the question I thought that it was time to give up the column but decided to look at the coins instead. Examination of the coins will show that there would be no confusion by the public in the passing of 50 and the 100 mils silver pieces. They were approximately the size of the U.S. quarter and half dollar. In the 1 mil and 5 mils the difference was only 1 silly mm: 21mm vs. 20mm.

The light bronze of the 1 mil could easily be confused with the nickel-bronze especially in a yellowish artificial light. The same confusion would exist between the 2 mils (28mm) and the 10 mils (27mm). The 20 mils (30.5mm) nickel-bronze which had a color not unlike our nickels could be passed to a myopic peddler for the silver 100 mils (29mm). It is therefore my conclusion that the Palestine Currency Board instructed the Royal Mint to put holes in the center of the 5, 10, and 20 mils coins to avoid confusion with the 1, 2 and 100 mils respectively.

Hebrew Characters on the Coins of the Árpád Kings of Hungary

by Edgar Guest

One of the most intriguing and unresolved questions of Hungarian numismatics is the appearance of Hebrew characters on some 13th century denars and obols long before the use of mintmarks became standard practice. There seems to have been very little research in this field.

Rádóczy, in his pioneering article, attempts to solve this mystery. His scholarly approach succeeds in clarifying some points but the article is unfortunately not fully comprehensive. He only deals with four Hebrew characters, א Alef, ה Het, פ Fe, ט Tet, out of the possible eight. Nevertheless we must be grateful to him for opening up this field of inquiry, for his realistic scientific approach, and for raising questions even where no clear answers were possible. One of the great merits of his article is that he does not indulge in insupportable theorizing. His findings are based on facts.

The same unfortunately cannot be said about the follow-up article by Nagy that appeared a year later. Nagy's conclusions are somewhat speculative. He tries hard to establish a definitive chronology for the coins in question and sets up a very neat, logical, systematic, and orderly schedule, but he marshals his facts (when available) to fit the system. Whenever there are no facts at his disposal he assumes their existence. It is possible, as Nagy assumes, that there existed a second Jewish treasury bailiff called Theka (or something similar) around 1260-1265 who used the Hebrew character Tet, used by Theka before 1235, but to my knowledge neither Nagy nor anybody else could find documentary evidence to support such a claim. But the assumption fits the system.

There seems to have been no further work on the subject of Hebrew characters on the 13th century Árpád coins since the 1970's.

The main question still outstanding is Why? This question is really two questions;

- (a) Why give Jews minting rights?
- (b) Why mark the coins with Hebrew characters?

The generally hostile attitude regarding granting minting rights to Jews (and other non-Christians) in the 13th century is well documented. The Church threatened with instant excommunication any ruler who involved Jews in the minting of his coins. Nevertheless we know that Jews were involved in issuing the Kings' coins during this century. Jewish names and the periods of activities based on indisputable documentary evidence exist.

So why did several Árpád kings disregard the hostility of the Hungarian nobles and the Church, risk the scorn of other Christian rulers, and accept the very real danger of a Papal interdict? To answer this question one does not have to travel 750 years back in time.

Obviously the economy of 13th century Hungary was very different from that of 20th century Western industrialized nations, but some basic economic factors applied then just as they do now.

A company with a strong balance sheet, secure assets, positive cash flow, favorable profit margins, and growing activities would have no difficulty in obtaining loans on very easy terms. It would have a very high credit rating. All the traditional conservative banking and finance houses would compete with each other to lend money to such a company. But if the company (or individual) is in real need of outside finance, if the cash flow is negative, the assets dwindling, profits falling, and bankruptcy is just around the corner, no prudent bank or finance house would even consider a loan. An individual would have to go to moneylenders and pay interest amounting to usury, and a company would have to get outside financing from a venture capital house that is willing to take extraordinary risks in the hope of extraordinary future profits.

If we look at the economic situation of Hungary under, say, Béla IV, we see a very similar picture. After the disastrous battle at Muhi in 1241, Hungary was overrun by the invading Mongol armies. A large part of the nobility was killed, the country devastated, the economic superstructure destroyed, the productive population decimated and the King himself had fled the country. When following the death of the Great Khan Ogodai the Mongol armies under Batu Khan evacuated the Danube basin and King Béla IV returned to his realm, the economy was in total ruin. He needed money, a large amount of it, and urgently, to start the reconstruction of the economy. And who would lend money to him? What security could he offer? We know, with hindsight, that after Batu Khan withdrew the Mongol armies never returned to Hungary. But neither Béla IV nor any of his contemporaries knew that. It could have been a tactical withdrawal, as it had been before the battle of Muhi. None of the Western banking houses would take the risk— And as far as Béla's fellow rulers are concerned, not only did they not help, but they took advantage of Béla's desperate situation (Duke Frederick of Austria blackmailed Béla into pledging three border counties to him before allowing Béla to proceed through Austria).

And so in spite of his previous anti-Jewish pronouncements and the risk of a Papal interdict Béla IV had to turn to the equivalent of modern venture capitalists: Jewish bankers and financiers. Being as a rule excluded from the normal banking and financial activities, of necessity the Jews were willing to take risks others would not consider. They had the resources, they were willing to put them at the disposal of the King, and so Béla IV leased minting rights to Jews.

Similar though not identical economic pressures could explain similar steps taken by his father, Andreas II and by two subsequent kings, Stephen V and Ladislaus IV. But all this does not explain why Hebrew characters appear on the coins issued by Jewish treasury



"Aleph" type, silver obol, under Stepan V, AD 1270-1272 Obv: Head of the King to left. Inscription around; + MONETA UNGARIE. Rev: Large aleph between two birds.



"Large tsadi" type, silver obol, under Bela IV, AD 1235-1270 Obv: Bastion tower on a hill between two lilies (fleur-de-lis) Rev: Large tsadi surrounded by wreath.



"Small tsadi" type, silver obol, under Bela IV, AD 1235-1270 Obv: Bust of the King, inscription, + REX.BELA, small tsadi. Rev: Eagle with spread wings.

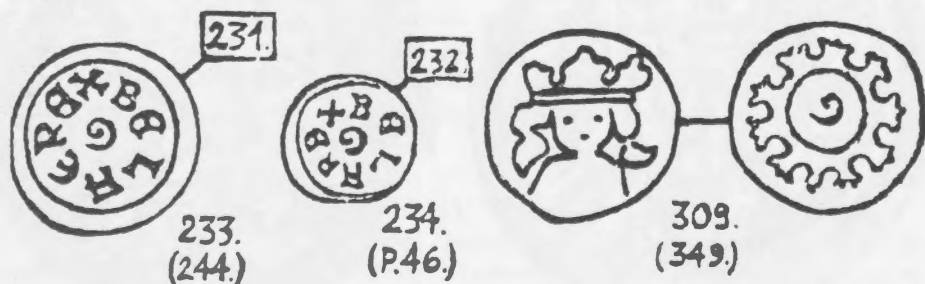
baliffs. It is well known that. before the aage of television, radio, and newspapers. the coinage was an important medium of mass communication. The Roman Emperors made good use of their coins to transmit official propaganda to the general population (so did the Third Reich, and the USSR). If we consider the case of Béla IV once again, what do we see? Not only did he appoint Jews to official positions, he also authorized the issuing of coins where his name appeared together with a Hebrew character. In other words he announced as loud and clear as it was possible: "Listen everybody, it is the Jews who issued this coin. I am in partnership with the Jews, so what are you going to do about it?"

Either he must have been mad to provoke the Church and the nobility in such a way, or he must have had compelling reasons to act as he did. And he had good reasons. No economy, whether modern or 13th century, can exist without a properly functioning market. And the precondition of a healthy market is a stable currency, a currency people can trust and believe in, The producer who exchanges his produce for a unit of currency must believe that he will be able to use the money for purchasing something he wants and of equal value to the produce he had sold. The stability of the currency depends just as much on people's perception as on economic factors. If you trust your country's money, you will accept it. If you do not, you will either return to barter or use another foreign currency. See the role of the US\$ in today's Russia).

The perceived credit rating of Béla IV was nil. He had lost the battle of Muhi, he had allowed the Mongols to overrun the country, he himself had sought refuge abroad - who could trust his coins?

But the popular perception of the Jews was quite different: they were considered tremendously rich, having access to unlimited international funds, and capable of prospering under all circumstances: "Even if, God forbid, the Mongols return, the Jews will be all right, and their money, their coins, retain their value."

Thus to restart the ruined economy and to reestablish a healthy market Béla IV coupled his name with Hebrew characters and supplied the country with the badly needed stable and trusted currency.



Hebrew Characters on the Coins of the Árpád Kings of Hungary

M.É. CATALOGUE.NO.	COIN	HEBREW CHARACTER	TREASURY BAILIFF (MINTMASTER)
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ANDREAS II. 1205-1235

160	DENAR	𐤀	TET THEKA
161	OBOL	𐤅 𐤆	SIN or SHIN ?

BELA IV. 1235-1270

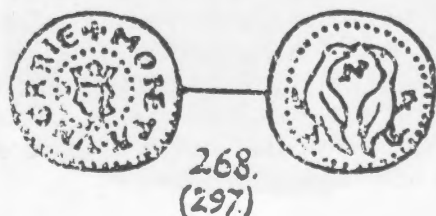
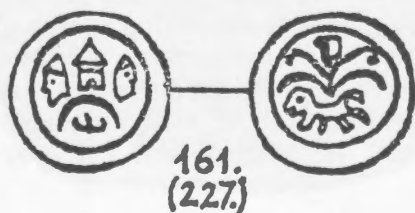
228	DENAR	𐤇	HET HENOC
229	OBOL	𐤇	HET HENOC
233	DENAR	𐤀	TET ?
234	OBOL	𐤀	TET ?
235	DENAR	𐤆	TZADI ?
236	OBOL	𐤆	TZADI ?

STEPHEN V. 1270-1272

264	DENAR	𐤆 𐤅	FE or PE	FREDMAN
265	OBOL	𐤆 𐤅	FE or PE	FREDMAN
268	DENAR	𐤀	ALEF	ALTMAN
269	OBOL	𐤀	ALEF	ALTMAN
273	DENAR	𐤀	ALEF	ALTMAN
274	OBOL	𐤀	TET	?
275	DENAR	𐤀	ALEF	ALTMAN

LADISLAUS IV. 1272-1290

309	DENAR	𐤀	TET	?
310	DENAR	𐤀	TET	?
312	DENAR	𐤇	HET	HENOC



The Incredible Gerta Ries Wiener by Mel Wacks

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Coin World.

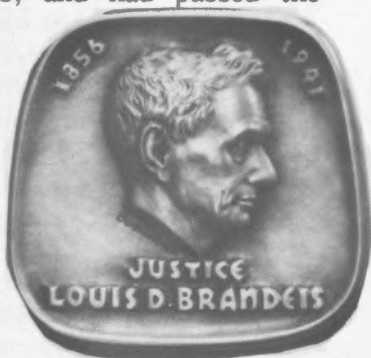
I first encountered Gerta Ries Wiener when I received a call from Medallic Art Company about 30 years ago. Medallic Art Company was then located in Manhattan, and had struck the first two medals in the Magnes Museum's young Jewish-American Hall of Fame series, which I had initiated in 1969.

The representative informed me that someone had walked in with a plaster model for a medal. He put the "mystery" medallist on the phone, and I found out that Gerta Ries Wiener had been asked by her brother to create a portrait medal for Supreme Court Justice Louis Brandeis. Aha! That was a clue, since I had asked Victor Ries - who had created the very first medal in our series, honoring Rabbi Judah L. Magnes, as well as the unique rounded trapezoidal shape of our medals - to design a Brandeis medal for us. What I subsequently learned, is that Victor did not do portraits, and had passed the assignment along to his sister.

Evidently, Gerta was told by Medallic Art Co. that her first effort was not suitable, and so she redid it. I regret that I never saw her original work, but the final portrait - displaying the renowned jurist's Lincolnesque profile - was quite good. Gerta, from the very beginning, took a deep interest in her subjects, reading and researching extensively. In a letter dated April 1971, she wrote, "A portrait should be much more than a literal rendition of features, But having a strong mental image of the man from what he had been and said, helped me to express some of his personality through my work." The reverse inscription, "Make real the brotherhood of man," was sculpted from a design by Victor Ries.

Jacob Marcus, the "Dean of Jewish-American Historians," wrote that "The Brandeis medal is beautiful. We are delighted to have it for the (American Jewish) Archives." And, I should point out (even though she was angry with me whenever I mentioned her age) that Gerta Ries Wiener was over 70 when she created this first medal!

It was not until four years later, that I again commissioned Mrs. Wiener to do a medal - this time, honoring Gershom Mendes Seixas, American Revolution patriot. She carefully studied period clothing and created a realistic portrait as well as a dramatic scene of four patriots removing ceremonial objects from their synagogue when the British captured New York. This was the first of many dynamic group scenes that Gerta would create for the Magnes Museum over the next three decades.

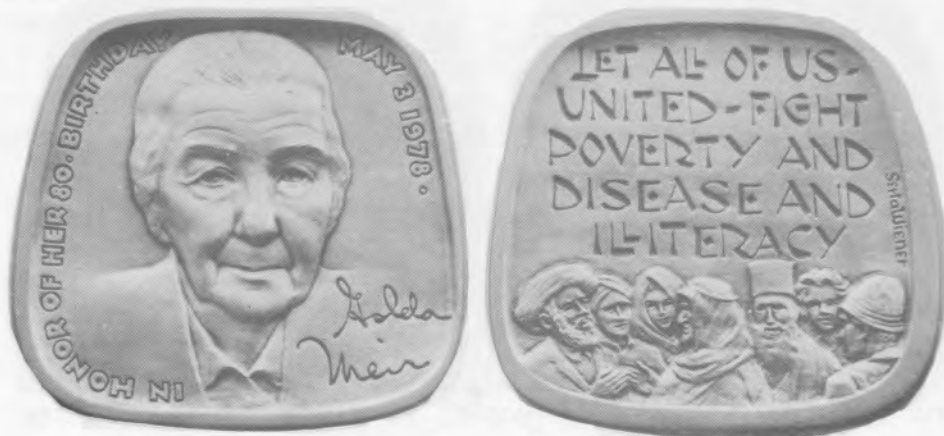


Knowing that I had found a good thing, I immediately commissioned Gerta to design our next commemorative – the first in our series honoring a woman. The reverse design is notable in that it features Henrietta Szold along with 12 children, ranging from babies in diapers to teenagers -- representing the Youth Aliyah program that gave Holocaust survivors new homes in Palestine.



This loving portrayal of youngsters on this and subsequent medals for the Magnes Museum reflect Gerta's close association with children. She illustrated "Dreamland," "Dimple Diggers," and other books, gave art classes for emotionally disturbed children, created puppets and performed marionette shows at schools.

Victor Ries produced his second medal for the Jewish-American Hall of Fame in 1977 (Touro Synagogue), and then it was Gerta's turn again. Produced to celebrate Golda Meir's 80th birthday, it also was issued on the artist's 80th birthday! This was the first medal in our series honoring a living person. Gerta actually tried to meet with Golda on a trip to Israel while she was working on the medal, but unfortunately the former Prime Minister was unavailable. This medal's reverse featured a group of people – of different faiths and ethnic backgrounds.



From 1981 through 1983, Gerta created three portrait medals in a row – for philanthropist and educator Rebecca Gratz, violin virtuoso Isaac Stern, and "Statue of Liberty" poetess Emma Lazarus. Gerta produced a lovely portrait of Rebecca, describing it as: "something lighter and pleasant to look at." For the reverse, Mrs. Wiener "decided that a simple inscription would be a welcome change after the crowds of people decorating the reverse of my last 3 medals."

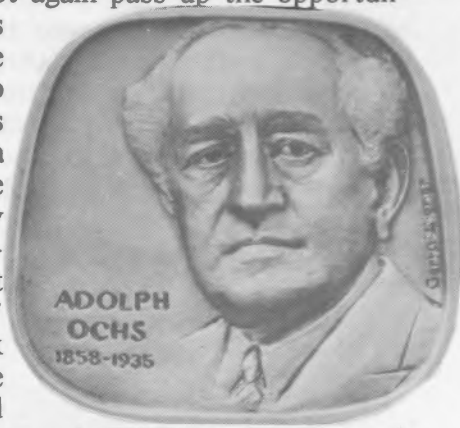
In spite of looking at dozens of record covers, Gerta could not find a suitable portrait of Isaac Stern. She solved that problem by sitting through several showings of the documentary "From Mao to Mozart—Isaac Stern in China," going home and drawing the virtuoso's portrait from memory. Her original version showed Stern in a turtleneck sweater, that he appeared in for rehearsals. But I wasn't happy. I told her that he should wear a tuxedo, as he does for his concert performances. She definitely did not appreciate my comments! However, Gerta did change Stern's accouterment, and eventually liked the results. Gerta's neighbor, an amateur violinist, is very proud of the fact that he posed to show the artist exactly how musical instrument should be held. The medal's reverse was her first architectural design –Carnegie Hall's marquee (which has since been replaced).



Writing about the Emma Lazarus medal, Gerta said: "The reverse will please you with all those people!!" Actually there are 10 figures,

including 6 children. The immigrants are standing near the ship's railing, staring wistfully at the Statue of Liberty in the distance, which is just "a tiny silhouette."

When Gerta was a struggling artist in New York in the early 1920s, her husband encouraged her to create a portrait bust of New York Times' publisher Adolph Ochs, saying it would make her famous. But she decided not to pursue the matter. When given a second chance 60 years later she did not again pass up the opportunity, saying- "The picture of Ochs is excellent. His looks certainly have improved since I saw his big photo hanging in the lobby of the old Times Building in 1922." In fact, Gerta produced one of the most lifelike medallic portraits ever! Knowing my taste for crowd scenes, she wrote.- "I'm sure you'll like it, since ha-ha, it has so many people on the reverse." (She was right. And the New York Times liked it too, ordering a large quantity.) The Ochs medal was pictured in the catalog of the 1987 Congress of FIDEM (International Federation of Medallic Art),' hosted by the American Numismatic Association in Colorado Springs. Mrs. Wiener attended the conference ... at the age of 89!



In 1987, when Gerta Ries Wiener's Justice Benjamin Cardozo medal appeared, she said-. "He was a hard one to crack, and I do think I captured his 'hidden' smile!" Even though Gerta had said that she would not sculpt another architectural design (after Carnegie Hall), she did a superb job depicting the Supreme Court Building on this medal's reverse.

Three years later, Gerta's tenth medal for the Magnes Museum was issued honoring the developer of the Schick Test for diphtheria - Dr. Bela Schick. Here again, Gerta enlisted a neighbor - or actually the energetic daughter of a neighbor - to pose for the medal's reverse.



Coincidentally, in 1924, Gerta Ries (before she was married) was awarded the commission to create a brochure promoting the Schick Test! "When I got this commission," Gerta told Elaine Leotti, "I took the rough sketches to the almighty Art Director of Metropolitan Life Insurance Company, and he raised his arms to heaven and said: 'Miss Ries, we can't put wooden dolls on our folders - we want real people - nobody ever made anything like this!'" But this tenacious young woman stuck to her guns, and "85 million folders were distributed, their message heeded because of the colorful wooden dolls." "The almighty Art Director," reported Gerta, "was very happy with the results."

When she was preparing the sketches for the Jewish-American Hall of Fame's tribute to women's rights pioneer Ernestine Rose (issued in 1994 when Gerta was 96), the artist wrote, "I will enjoy doing her ... she seemed to have had wit, humor and charm aside from her other good and rare qualities." I can vouch that Gerta Ries Wiener too was well endowed with these qualities. Knowing my predilection for crowds, Gerta humored me by depicting no less than 14 rapt listeners to Ms. Rose, a lecturer who was known as "Queen of the Platform."



I had hoped that Gerta could produce an even dozen medals for the Magnes Museum. And so, she was commissioned to produce a commemorative for avant-garde writer Gertrude Stein.



Gerta produced lovely drawings but, unfortunately, was not able to complete the sculpting before she suffered from a series of small strokes. It is hoped that another artist will be able to complete this project in the future ... so that Gerta Ries Wiener's name will appear one more time on a notable work of medallic art.

I was delighted when informed that Gerta Ries Wiener was the 1998 winner of the American Numismatic Association's Numismatic Art Award for Excellence in Medallic Sculpture sponsored by the Franklin Mint. It was a great thrill for me to accept this well-deserved award in her honor, at the ANA banquet. It is a wonderful gift for Gerta's 100th birthday - that will be celebrated on December 9, 1998.



Collectors wishing to own an example of Gerta Wiener's medallic art, can get information about availability and prices from the Magnes Museum, Dept. A, 2911 Russell Street, Berkeley, CA 94705.

MASADA REFLECTIONS

By Ya'akov Shkolnik

Reprinted from ERETZ MAGAZINE

In the summer of the year 70 CE, after four years of pitched battle, the legions of Vespasian finally managed to stamp out the Great Revolt of the Jews against the local Roman authorities. The final act of the conflict was the destruction of Jerusalem and the burning of Herod's Second Temple.

The Jewish defenders who were caught were sold as slaves, and their leaders taken to Rome to be paraded there in the triumph. The Roman victory, according to contemporary sources, was total. But, as often happens, the sources tell only part of the tale. From the mists of the 1,927 years that have since passed, suspicions have arisen that the Roman victory was not as decisive as reported.

A careful reading of the historical sources and archaeological research reveal some puzzling inconsistencies. Within a couple years after the destruction of the Temple, Roman forces were again on the march in Judea.

A year or more after the fall of Jerusalem, the armies of Rome are beaten in a ferocious battle in the Yarden forest in Judea, the exact site of which is unknown to us today. Following the battle, a new Roman military commander assumes command of Judea. His predecessor has been killed – possibly in the battle of Yarden.

The new commander launches a series of major attacks against Jewish fighters in Herodium, a three-hour walk from Jerusalem, on the outskirts of the Judean Desert. Following these clashes, the Romans besiege the Machaerus fortress, located in the desert on the eastern side of the Dead Sea. This major battle ends only when the Jews are tricked into surrendering. Finally, the Romans approach the centerpiece of the Jewish resistance – Masada. Fifteen thousand Roman troops and auxiliaries take to the field in order to lay siege to this remote desert fortress. The outcome, according to Josephus, the Jewish historian of the time, who turned traitor in order to become the official Roman historian of the rebellion, was Jewish mass suicide.



But Josephus' suicide story, if read closely, is full of holes. The "Masada Issue," as these events are called by Josephus, have perplexed researchers since the rediscovery of Masada during the second half of the nineteenth century.

In the thirties, Masada was transformed into a Zionist symbol: hiking to it became one of the rites of passage for the members of the Israeli Youth movements. In the sixties, the plateau became world famous as Israeli archaeologist Yigdal Yadin captivated international attention with the bizarre suicide story and his thrilling excavations.

In the seventies and eighties, Israelis began to question the "myth" of Masada and the part it has played in the formation of the Israeli national character – books and articles debated the "truth" of the Masada story. In recent years, the "Masada Myth" (its recent moniker) has become prime subject for academic research.

Ze'ev Meshel has been involved in the Masada story. He served as an archaeologist on Yadin's team, and delved into the ruins of other Jewish strongholds in the Judean Desert from the time of Masada. Questions are unanswered about what really happened during the three mystery-shrouded years of the siege.

Why did Josephus, who gave us the most detailed report of the siege and building on Masada, not ever mention everyday life in the fortress? Why are the Jewish sources silent about the group of people who had a synagogue, a mikvah, and maybe even a *beit midrash* on the mountain?

Maybe, as the late Shemarith Gutman theorized, there really was a State of Judea that existed in the Judean Desert after the fall of Jerusalem – a state that the Romans took pains to make sure that the world would never know about



The Masada medal, struck in 1964 commemorates the evacuations and restoration of the fortress. It pictures a design of the Rock, surrounded by vestiges of the Roman camps which besit it. This is surmounted by a quotation from Elazar's farewell speech "We shall remain free men." The Hebrew inscription above, in the shape of an ancient shield translates "Masada shall not fall again." The reverse has a continous circular design of figures; builders, diggers, warriors with their tools and weapons, as a sign and assurance of that pledge.



JERUSALEM'S WALLS ON A COIN OF MAZAEUS?

by David Hendin



A coin struck at Tarsus in Cilicia. in the mid-fourth century B.C.E., carries a descriptive phrase that was used in two books of the Old Testament, codified at about the time the coin was issued. The phrase appears on the coin in Aramaic, both the official language of the Persian Empire at the time as well as the colloquial language in the ancient Land of Israel. Is it an accident that this biblical phrase shows up on a coin, or is it of some significance?

The coin in question also displays a set of classic city walls. I think that there is a possibility that these are the walls of the city of Jerusalem as they were rebuilt by Nehemiah as related in the Books of Ezra and Nehemiah less than 100 years earlier.

"Beyond the River," *Eber Nahara*, is the Aramaic or Hebrew phrase the Tarsus silver stater and the Old Testament have in common. The obverse shows Baal seated with his name in Aramaic and is a relatively common type for the coins of this region. But the reverse motif and legend are unique. It shows two lines of turreted city walls with a lion killing a bull above and the Aramaic inscription: *Mazaeus who is over Beyond the River and Cilicia*.

"Beyond the River" was at the time the official name of the administrative district that encompassed the land between the Euphrates and the Mediterranean, and went far enough south to include Jerusalem. Since the phrase "Beyond the River" is used seven times in Ezra and twice in Nehemiah we must recognize it was a rather important territory at the time.

The books of Ezra and Nehemiah were mainly memoirs of the two individuals. The Book of Nehemiah could have been first composed a year or two after his arrival in Jerusalem in 445 B.C.E. Ezra was first composed at about the same time. In later editions around 400 B.C.E. unknown editors probably combined the memoirs of Ezra and Nehemiah, often juxtaposing the lives of these two great leaders of the restoration of Jewish Temple worship in Jerusalem after the Persian exile.

Harper's Bible Commentary begins its summary of the Book of Nehemiah as follows: "Nehemiah, authorized by the Persian authorities, led a group of Jewish exiles home and rebuilt the walls of Jerusalem despite the persistent opposition of Sanballat of Samaria and his allies..."

Indeed, the story of the rebuilding of the wall of Jerusalem was one of the most significant events of the day. A double procession, one led by Ezra and one by Nehemiah moved in opposite directions around the wall. This event is discussed in Nehemiah 12:27-43 and anybody who reads this will be convinced that it was a major celebration.

In the days of Nehemiah, first Darius and then Artaxerxes were the "Great Kings" of Persia whose power extended "Beyond the River." They had local governors, such as Tattenai who is often mentioned in Ezra.

In Ezra and Nehemiah the Samaritans appeal to Artaxerxes to force the Jews to quit building the walls. The Great King is reminded that his predecessors had exercised rule over this area and he should as well. "There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them." (Ezra 4:20)

In his own day, around 350 B.C.E., Mazaeus was governor, or satrap, of the land of Beyond the River. Governing from Tarsus, which had become administrative capital, Mazaeus obviously felt that it would do him some kind of good to exclaim for all to see - on his silver coins - that he was the man now in charge of "Beyond the River."

It was a famous area due to the notoriety it received in the epic memoirs of Ezra and Nehemiah a couple of generations earlier. Also, the extensive narration on the rebuilding of Jerusalem's walls by Nehemiah shows this to be an extraordinary event of the day. Such events easily remain in the collective consciousness for generations and it not hard to believe that the walls of Jerusalem themselves had come to represent the farthest reaches of the Persian Empire's most distant district "Beyond the River."

Thus, when Mazaeus wanted to remind the people that he alone was the one in charge of this distant but important province, he mentioned it on his coins and then created an image - Jerusalem's walls - that would graphically reinforce the words.

The lion attacking the bull (of Tarsus) appears on several other coins of Tarsus and similar motifs (lion attacking stag or another animal) appear with frequency on other ancient coins. Other than as a symbol of Tarsus, its meaning is not clear.

It is also worth mentioning that a number of Cilician coins, including coins of Tarsus, were copied by the Samaritans in the fourth century B.C.E. In *The Coinage of Samaria in the Fourth Century B.C.E.*, Meshorer and Qedar note that "at least fifteen different coins have Cilician prototypes"

This simply underlines the close relationship between the ancient Land of Israel and Cilicia. In Ezra and Nehemiah we learn that it was these very same Samaritans, led by Sanballat, who were the major opponents to the restoration of Jerusalem and the Jewish Temple. An abbreviation of the name "Sanballat," doubtless referring to an heir of Nehemiah's Sanballat, itself appears on several Samaritan coins contemporary with Mazaeus.

Just these connections suggest that it is quite plausible that the city walls appearing on this coin of Mazaeus with the legend "Beyond the River" are meant to depict the walls of ancient Jerusalem.

BORDEAUX'S JEWISH HISTORY

Bordeaux is city in the department of Gironde, S.E. France. In the Middle Ages the city was the capital of the duchy of Guienne. From the year 1072, reference is made to a Mont-Judaique, outside the walls, between the present Rues Dauphine & Mériadec, where the Jewish cemetery was located. The Jewish street, called Arrua Judega in 1247 (now Rue Cheverus) lay at the foot of a hill (now leveled off).

While Bordeaux was under English sovereignty (1154-1453), the Jews were spared the edicts of expulsion issued by the kings of France, though they were nominally expelled in 1284, 1305, and 1310-11.

The anti-Jewish measures introduced by the English kings were undoubtedly aimed at extorting money, since the Jews continued to reside in Bordeaux and pursue their activities. In 1275 and 1281, Edward I intervened on behalf of the Jews of Bordeaux who were being overtaxed by nobles. However, Edward II issued a further ineffective edict of expulsion in 1313. In 1320, the Jewish populations were savagely attacked by Crusaders journeying through France to free the Holyland.

Jewish residence was authorized by Edward III in 1342, but Jews had to pay an annual due of eight pounds of pepper to the archbishop. It is not certain whether or when Jews were formally expelled after Bordeaux was incorporated into France in 1453.

At the end of the 15th century, Marranos began to arrive in Bordeaux, first coming from Spain and later from Portugal. The Marranos were appreciated for their commercial activities and in 1550, obtained letters-patent from Henry II authorizing the merchants and other Portuguese called "New Christians" to reside in the towns and localities of their choice. They outwardly practiced Catholicism, and though the general populace suspected them, the authorities closed their eyes to possible Judaizing.

A more liberal attitude was evinced in 1604 when an ordinance was issued forbidding persons to "speak ill of or do evil to the Portuguese merchants."

A change of attitude can be noted in 1710, when the Marranos began to profess Judaism more openly. If priests continued to register their marriages, they added a note to the effect that the marriage had been or would be performed "in accordance with the customary rites of the Portuguese nation." A communal institution, named Sedaca, was established, ostensibly to serve as a charitable organization. Out of its funds, which were derived from regular contributions paid by its members according to their ability, the organization paid for the maintenance of the Sephardi communities of the "four holy cities" of Erez Israel, for the local poor, and for needy travelers. Later, the Sedaca undertook to provide for the cost of a physician for the poor.

On the eve of the French Revolution a commission was engaged in its task of studying the reforms to be applied to the condition of the French Jews. Jews of Bordeaux directly participated in the preparation of the States-General. When on Dec. 24, 1789, this assembly determined to defer a decision on the concession of equal rights to the Jews, a deputation of seven Sephardi Jews from Bordeaux went to Paris. Their activities resulted in a decree issued on Jan. 28, 1790, declaring that "all Jews known in France under the name of Portuguese, Spanish, and Avignonese Jews...shall enjoy the rights of citizens."

In May, 1799, during Napoleon's campaign in Palestine, the government newspaper *Moniteur* published information that Napoleon had issued a manifesto in Palestine which promised the Jews their return to their country. In 1806 to 1808, the Assembly of Jewish Notables was convened by Emperor Napoleon, and the French Sanhedrin and the Consistories were established. The reforms drafted during this period and the institutions which then came into being embodied the first practical expression of demands made by a centralized modern state on the Jews, who had become its citizens.

In the consistorial organization which was formed following the sessions of the "Great Sanhedrin", Bordeaux became the seat of a Consistory whose jurisdiction extended over ten departments, with 3,713 members. The private prayer rooms were now replaced by a large synagogue (Rue Causserouge), which was inaugurated in 1812. By the second half of the 19th century, many Jews sat on the general council of the department, on the municipal council, and in the chamber of commerce.

The Banque de Bordeaux issued banknotes from 1818 to 1848.





The 100Fr note (cent francs) shows two allegorical figures at left, with flag and at right with trident and two women reclining at the bottom. The reverse has been cancelled by a rubber stamp which had bled through to the obverse. This banknote is printed in black ink on pale yellow paper similar to parchment.

The 1000Fr note (mille francs) is slightly different and printed on Ruby color paper. These banknotes are all considered to be rare.

During the Holocaust, Bordeaux served as the final station for countless Jewish refugees who fled from northern France in May-June 1940. The city, administered within the Occupied Zone after the Franco-German armistice (June 21, 1940), was one of the most important centers of Nazi police and military activities. Two-thirds of the Jewish population, local Jews and refugees alike, were arrested and deported, including all of the residents of the old-age home. Almost all Jewish owned property was confiscated. A census of the Jewish population taken in June 1941 showed only 1,198 persons, mostly refugees from other parts of France or even from abroad originating from Bordeaux or from southeastern France out of a total of 5,177. Between July 1942 and February 1944, 1,279 Jews were deported from Bordeaux by the Germans to extermination camps. A monument has been erected in their memory.

In January 1944, French Fascists ransacked the great synagogue, which the Nazis had turned into a detention camp where the victims of their roundups waited to be deported. After the war, the survivors of the Bordeaux Jewish community reconstructed the synagogue with the aid of photographs and eyewitness accounts. When the task was completed 12 years later, the Bordeaux synagogue (built in 1882) was restored to its former glory as the largest (1,500 seats) and most beautiful Sephardi synagogue in France.

Paper Money in Israel

by R. Nahum & S. Tepper

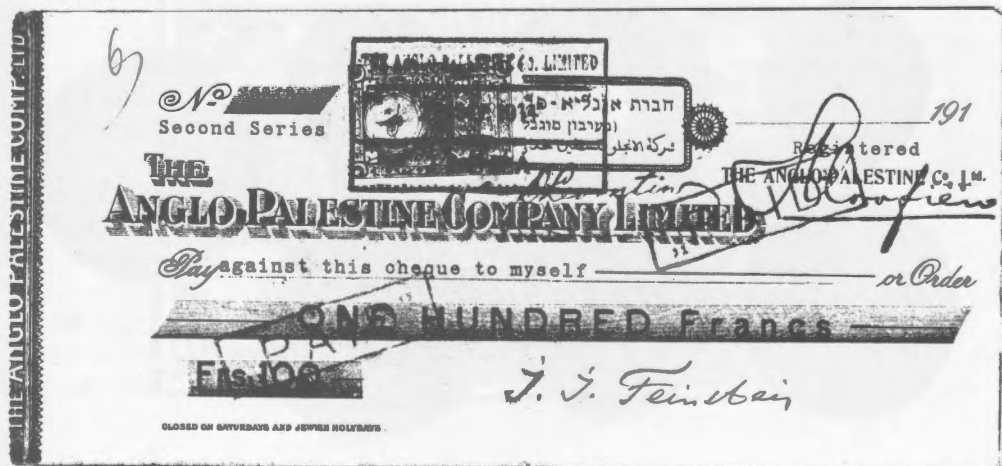
A banknote, that technical means for payments which accompanies us during all our lifetime and which is to be found in everybody's pockets, is an object of both art and craftsmanship. Much work is invested in the manufacturing of a banknote, be it in the choice of subjects and events or in the graphic design and the printing technology. Even so, few are the people who would give a second and more profound glance, a more investigating one, to the banknote they possess.

In the manufacturing of a banknote the best technological resources existing today are applied. Its printing is a work of art created by the best graphic designers and engravers in the world. The process of designing and printing is covered by an aura of mystery since the technologies and the procedures involved in the production of banknote are a well kept secret in order to prevent forgeries.

The purpose of this articles and the following ones, is to bring before the reader the fascinating story of the banknotes of the state of Israel. The present article is about the first series of notes from the Anglo-Palestine series. The next articles will present to the reader other series of notes, starting with Egyptian and Ottoman notes that were in use before the British mandate, and ending with the Bank of Israel Series and special numismatic items.

Paper money was brought to the region (Palestine) for the first time, in the Ottoman period, by the Turkish Sultan Abdul Megid, in 1850. Those notes were not well accepted by the population in the country and a need was created to avoid the use of paper money. These Turkish notes were legal tender for deals and payments until the land was conquered by the British in 1917.

Since the Turkish authorities had forbidden the use of other currency, the Jewish settlement, from the currency crisis at the beginning of the First World War, also used registered checks.



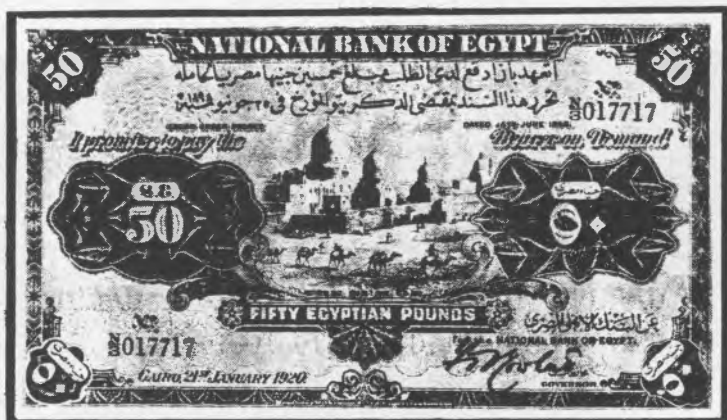
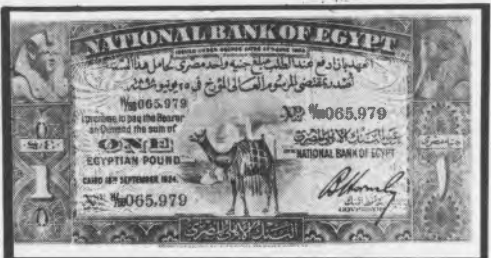
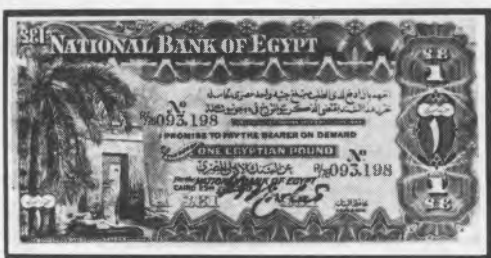
They were issued by the Anglo-Palestine Company Bank, denominated in French Francs and were hand signed by business corporations and influential persons known in the Yishuv. They circulated widely through Jerusalem, Jaffa, Hebron and most cities with a Jewish populace and were used as defacto legal currency. All were paid in full by the bank after the financial crisis ended at war's end.

In 1927 the British issued, for the first time coins and paper money known as Palestine-EI (Eretz Israel). The coins had values of 1 Mil, 2 Mil, 5 Mil (1/2 a Piaster), 10 mil (1 Piaster) and 20 Mil, 50 and 100 Mil. The banknotes had the values of 500 mil (half a Pound), 1 Pound, 5, 10, 50 and 100 Pounds. The later two denominations are of extreme rarity, more so the 100 Pound. These issues were tri-lingual, having English, Hebrew and Arabic words and thus are collected by Israelis, British, Jordanian and Palestinian numismatists. They are of interest to Jordanian collectors since they circulated in the West Bank at that time in what later became Jordan.



In the transition period between the exit of the Turks and the issuing of paper money by the British Mandate, there was illegally frequent use of American, Austrian, French and British money. An official Mandate Government proclamation had been issued making Egyptian currency the official money to be used in Palestine. There are many fiscal documents which have survived these many years that are denominated in Egyptian pounds.

As Egyptian paper money was dated as to the month, date and year when issued, it can be assumed that notes issued prior to 1927 were officially recognized for use in Palestine. There are several series of these notes, some of which are of extreme rarity.



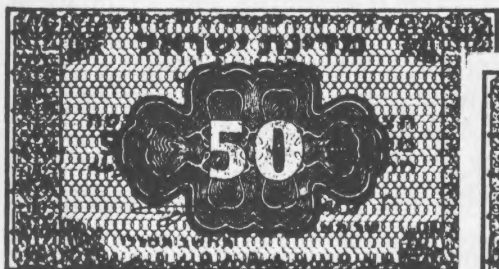
With the creation of the state of Israel, coins and paper money were first issued by the temporary government through the Anglo-Palestine Bank. The first banknotes were declared as legal tender on August 17th, 1948. The day before, the temporary government signed an agreement with The Anglo-Palestine Bank creating a department which should receive the rights of issuing paper money for the state of Israel. At the head of the new department was Dr. Ernst Lehman. The Anglo-Palestine Bank was a bank created in London in 1902 upon initiative of among others, Theodore Herzl.

This first edition was composed of values of 500 Mils, 1, 5, 10 and 50 Palestine Pounds. The notes were printed in the United States by the "American Banknote Company" and they do not bear any date. Those series of notes, and a subsequent issue for Bank Leumi were issued in different editions where each edition has its own characteristics. The various editions were issued with prefixes bearing different first letters, different numbering colors and other markings.



In June 1952 the Anglo-Palestine edition was changed and a new paper money series was issued by Bank Leumi (National bank of Israel). The series of the Anglo-Palestine Bank and Bank Leumi Le-Israel contined the same values as the money from the British of the Mandate, except it was called Israel Pound.

In the first years of the state, when there was not enough small change for the public use, the Treasury decided to issue notes with lesser values that were known as "Fractional Currency". In 1948 notes of the Mil series in values of 50 and 100 Mils were issued , the so-called "carpet notes." In 1952, there were issued notes of the "Pruta" series in the values of 50, 100 and 250 prutot. In 1955 the Bank of Israel started issuing paper money for the state of Israel.



In 1985 the Bank of Israel started issuing special numismatic items, the first of their kind in Israel. The intention was to document the paper money and the coins that were issued in the same way as other central banks in the world. These numismatic items were produced in limited editions and sold directly to the public by the bank of Israel until January 31st 1989. From that day on the numismatic items are commercialized by the Israel Government Coins & Medals Corporation.

Banknotes that were legal tender are sorted by collectors by degrees of quality starting with "Fine" and going upwards to the best quality notes, these that were never present in the money circulation (Uncirculated) and are in a new state (Crisp). To those are added notes that present printing errors of different kinds, some of which are very rare, and various numismatic items which were issued by the Bank of Israel in limited editions. The rarity of the note, its kind and quality are the principals according to which the value of the note is fixed.

The growing interest in this singular type of collection has brought lately to the forming of the Association of Collectors of Paper Money, Coins and Medals in Israel. In a very short time more than 100 members who pay an annual fee applied for membership. The meetings of the Association's Members have proven that the interest in this kind of collectibles come from a wide range of people of all social levels.

A History of Eretz Israel Railways by Edward Schuman

There had been talk of a rail link between Jaffa and Jerusalem some 40 years before the laying of the first railway line in the Holy Land. Moses Montefiore in 1857 and an American named Zimpel in 1862, had drawn up plans for this construction. An eccentric Englishman, Laurence Oliphant, devoted to the idea of Redemption of the Holy Land, also had proposed the construction of a whole rail network.

Joseph Navon, a Jew from Jerusalem, in the year 1888 was granted a concession from the Turkish government to construct a railway line from Jaffa to Jerusalem with branches to Nablus and Gaza. Navon sold the concession to a group of French investors due to financial difficulties he encountered. The French purchased equipment from the De Lesseps company after its failure to construct the Panama Canal, and completed the narrow gauge rail line which was inaugurated with great pomp and splendor in 1892. A timetable allowed for one train a day in each direction. The journey itself took four hours. The trip time was reduced by thirty minutes to 3½ hours when additional trains were added.

The line served mainly the pilgrim traffic and the transport of mail. The track was converted to standard gauge in 1918. Today, with the modern Aylon Highway, automobiles can traverse this journey in one hour or less. However, a trainride today, though of much longer duration, is a much more scenic way to view the land. The tracks follow the original plan.

The famous "Hejaz Railway" from Damascus to Medina (in Saudi Arabia), 1,301 km. long, was constructed during the years 1901-1909. For strategic reasons the line had to have an outlet to the sea. The Turks avoided using the Beirut-Damascus line which was under French influence and preferred to construct a new line from Der'a in the south of the Hauran to Zemakh and thence via the Jordan and Jezreel Valleys to Haifa--162 km in all. The first Haifa- Damascus run took place in 1905.

A silver medal, known today as the "Hejaz Railway Medal" was issued and presented to distinguished workers in laying the railway line. The obverse shows around the rim a wreath, above the tugra (seal) of the Sultan; below a railway steam locomotive, the Arabic date "1318" of the Hegera (1899/1900). The reverse in Arabic "Hamid II/Hejaz Railway Service/special medal for workers on the line. Most seen have been pierced on the top for a suspension cord to be worn around the neck.



During the period around the first World War, the Turks and the British Army constructed over 750 km of railways throughout Palestine. This set the cornerstones of the rail network which is still in existence today.

The Turks began constructing the Afula Nablus Jerusalem Railway as part of their plan for connecting all the holy cities of the Middle East with an integrated rail system in 1913. When Turkey joined in the war alongside the Germans, the original project was shelved and the line diverted from Massoodiye (Sebastia) westwards to Tul Karem and from there to Lydda (Lod). As part of the German-Turkish plan to attack the Suez Canal, and break the British lifeline of shipping to the orient and India, a railway line was constructed from the Nahal Soreq station on the Jaffa Jerusalem Line to Beer Sheva - a distance of 83 km - extending to Nizana and Kuseima in Sinai.

The British Army decided to put an end to the German-Turkish threat to the Suez Canal in the beginning of 1916 by advancing north to Palestine. As they advanced, they built a double-track line along the Sinai coastline. After the failure of the British army to capture Gaza, the new Commander-in-chief General Allenby decided to break through the eastern flank of the front and built the Rafiah-Nahal Shallal (next to Kibbutz Magen) line which was later extended to Beer Sheva.

The urgency of the military situation prevented the British from continuing the main line right along the coast up to Jaffa and they diverted it instead in a north-easterly direction to Lydda so as to be able to make use of the Turkish Lydda Tulkarem section of line. This turned Lydda (Lod) into the country's main railway junction, a position which it has maintained to this very day.

During the period of the British Mandate over Palestine, the railways were operated as a department of the Mandatory Government but in spite of the wide variety of functions fulfilled by the railway, little was done to develop it. The Palestine Railways also operated the lines of the Emirate of Transjordan (Nasib--Amman--Ma'an)--the Transjordan section of the Hejaz Railway--with trackage rights over the portion of the Syrian Railway between Hamat Gader (El Hamma) and Nasib. The Rafiah Kantara line was owned by the British colonial Office but all the personnel, engines and rolling stock belonged to the Palestine Railways, who operated the line. Canteen tokens, marked with the initials of the Palestine Railway were used by British officials of the railway, good for drinks at a club in Haifa when their salaries were delayed.



Prior to the establishment of the State of Israel, the only line to be constructed on economic grounds was the short (6.5 km) Rosh Ha-Ayin Petah Tiqwa line, in the year 1921 which was financed in partnership with the farmers of the area. The passenger service between Petah Tiqwa and Tel Aviv via Lod which was opened in 1922 was short-lived since the journey took much longer than other means.

Further development of the rail network took place during the Second World War when the Haifa Beirut line (150 km.) was constructed and extended to Tripoli in Lebanon. The Haifa-Tripoli line provided uninterrupted rail connection from Constantinople and Ankara to Egypt. At the meeting of Middle East railroad managements in 1944 it was agreed to introduce an international passenger and freight service between Istanbul Haifa and Cairo as soon as the war was over but nothing came of this plan due to the outbreak of violence in Palestine which was followed by the War of Independence. Only 75 miles of railway line could be brought into operation in the State of Israel after the War of Independence. The southward line had to be cut at Yad Mordecai by the Gaza strip border. The railway connection into Lebanon was sealed with the closing of the railway tunnel. The cement blocks sealing the tunnel can be seen while descending the cable car to the water caves of Rosh Hanikra.

Following the liberation of Haifa which took place at Pesach 5708, the Israel Railways was formed (1948). The first new lines to be put into operation were Haifa Hadera and Haifa Achziv in 1953. and from Na'am to Beersheba in 1956. The later was extended to Dimona in 1956 and then to reach the Oron phosphate mines with a branch to the Arad chemical works. By 1969, some 425 miles of of main line have been in operation, supplemented by several dozen kilometers of branch lines and sidings to serve industrial plants.

In 1958 the Israel Railways steam locomotives were replaced with diesel locomotives. Many of the freight cars and passenger coaches were acquired through German reparations between 1954 and 1964.

The Israel Railways plans called for a line to Eliat: an express line from Tel Aviv through Ben Gurion Airport to Jerusalem which will cut the run between the two cities to 35 minutes and "suburban" services for the larger metropolitan areas. Some plans have already been enacted. The "First Railway in Eretz Israel" was issued in 1994.



"Railways in the Holy Land", a brochure by J. Falkov, issued by the Israel Philatelic Agency, has provided some material for this article.

The Center of Latvian Jewry

The first documentary evidence of Jews in Riga is the record of a sale of merchandise to a Jew named Jacob in 1536. During the Polish and Swedish rule in Livonia (1561-1621 and 1621-1710, respectively) restrictions were imposed on Jewish residence, but in the course of time a number of Jewish merchants arrived there. By 1645 there was a special Jewish inn in the city where visiting Jewish merchants had to stay.

In 1710 the Livonia region was incorporated into Russia and, according to reports by English merchants dating to 1714, Jews and Catholics then enjoyed religious freedom. In 1725 a few privileged Jews were given the right to reside outside the Jewish inn. In that same year they were permitted to bury their dead in Riga, whereas previously they had to be taken to Courland for burial. Despite requests from the city authorities and the provincial governor, Empress Elizabeth Petrovna's decree of 1742, ordering the expulsion of Jews from Russia was enforced in Riga.

It was not until 1766, under Catherine II, that Jewish merchants were allowed back into Riga, although they were restricted to a visit of six weeks and to residence at the Jewish inn. Despite the prohibition, a few privileged Jews were given special permission to stay elsewhere.

In 1785, permission was granted for Jews to reside at Sloka, a nearby town. In 1792, they were permitted to open a prayer room. A few managed to settle in Riga, although the official ban was still in force. In 1798 there were seven Jewish families living in Riga, and by 1811, 736 Jews in the city and suburbs including over half in Sloka.

As Riga was outside the Pale of Settlement, it continued to be difficult for Jews to enter the city. However, in 1813 the Jews of Sloka were given the right to settle there and in 1822 Jews were permitted to engage in crafts. The "Jewish statute" of 1835 confirmed the permanent residence rights of part of the population. In 1840 Sloka Jews were allowed to open a school in Riga and in 1841 Jews were allowed to register officially as inhabitants of the city, and later were permitted to build synagogues, own real property, and engage in commerce and trade. Jews played an important role in commerce, the export of goods, especially grain, timber, and flax, in industry, banking, and the various crafts. Jews owned timber mills, tanneries, and engaged in clothing and shoe manufacture. Before the outbreak of World War I, the majority of dentists and 20% of the physicians were Jews, but only a few practiced as lawyers.

There were a number of synagogues and hasidic prayer rooms, schools, hadarim both of the traditional and the reformed type, a library, charitable institutions, and various clubs and societies. Zionist activities were organized at the end of the 19th century and a delegate

from Riga attended the First Zionist Congress. In 1898 the third of the Society for the Promotion of Culture among the Jews in Russia (after St. Petersburg and Odessa) was formed in Riga.

After the establishment of the independent Latvian Republic, Riga became the capital of the new state. In 1935 Riga Jews formed approximately 47% of the total of Latvian Jewry. The increase was largely the result of internal migration, especially from the province of Latgale. Riga was the economic, political, cultural, and social center of Latvian Jewry.

Throughout the democratic regime of the country (1918-34), an autonomous Jewish school system was administered from Riga. A manifold network of Hebrew and Yiddish elementary and secondary schools was established. These included about a dozen Hebrew and Yiddish schools, mainly supported by the city council; private secondary schools whose language of instruction was Russian or German; two vocational schools, one of ORT and one of the Society for the Promotion of Culture among the Jews in Russia; a pedagogical institute; and a Froebel institute for kindergarten teachers, where a large number of students were from Lithuania who returned to teach there. There was also a "Jewish university." For a short time Riga was the center of the Lubavich Hasidim where their leader, Joseph Isaac Schneersohn, stayed for several years after leaving the Soviet Union. Several charitable institutions, among them Jewish hospitals, were established by contributions of philanthropists. The Jewish share in the commercial, industrial, and banking activities of the city was substantial. Jews sat on the city council, and there were Jews on the teaching staff of Riga University and the state music conservatory.

During the first period of Soviet regime in Latvia (from June 1940 to June 1941), Communist rule was introduced and Jewish, especially Zionist, public activity ceased. Jewish commerce and industry were nationalized. After war broke out between the U.S.S.R. and Germany, Riga was occupied by the Nazis on July 1, 1941, and persecution began of the 40,000 Jews there. Anti-Jewish attacks were organized by the Einsatzgruppe, aided by Latvian fascists, resulting in the death of 400 persons. Mass arrests of Jews took place and the synagogues were set on fire. In the period of September-October 1941, a walled ghetto was established in the Moscow quarter to which 30,000 Jews were confined. On Nov. 30, 1941 (10 Kislev, 5702), approximately 10,600 Jews were shot in a nearby forest by Einsatzgruppe "A". A similar Aktion took place on December 7-9 resulting in approximately 25,000 Jews killed. The first ghetto (also known as the "large ghetto") was then liquidated, and the 4,000 remaining male Jews were put into a forced labor camp (the "little ghetto"). Women were imprisoned in a separate camp. At the end of 1941 and the beginning of 1942, Jews deported from Germany, Austria, and Czechoslovakia began arriving in Latvia with most of them murdered in the forests. About 15,000 of the deportees were put into a special camp in Riga

(the "German ghetto") under a special Judenrat whose authority was later imposed on the whole ghetto. Several Jewish labor camps were also established in Riga and the vicinity. On Nov. 2, 1943, an Aktion took place in Riga ghetto, in which the old, the very young, and the sick were murdered. Afterwards, the ghetto was liquidated, and the surviving Jews taken to Kaiserwald concentration camp, near Riga. Latvian and other local inhabitants collaborated with the Nazis in the persecution and murder of Jews. In the summer of 1944, as a result of the Soviet offensive in the Baltic area, the Kaiserwald concentration camp was liquidated, and the remaining Jews deported to various camps in Germany where just a few of them survived.

After the war the survivors chose to stay in the camps for Displaced Persons rather than return to Riga which was occupied by the Soviet army on Oct. 13, 1944. Eventually most of them settled in Israel, and some in the United States and other countries.

Unofficially, the number of Jews in Riga was estimated at 38,000 in the late 1960's. The Riga Jewish community formed about 80% of Latvian Jewry. As young Jews began to display increasingly and almost open interest in Jewish affairs and their identification with Israel, the town was considered by Soviet authorities to be a hot-bed of Zionism.

The numismatic illustration is of a City of Riga bond which was issued in 1894 while the city was under Czarist Russia. This obligation of 100 Rubles, numbered 834, offered a yield of 4½ %. The text has been printed in four languages, Russian, French and German as an inducement for foreign participation in the loan. The city hoped to raise 2,000,000 Rubles with this offering but it is not known if this grand total was reached. What is known is that the city of Riga defaulted on it's obligation to repay the loan probably due to the ravages caused by the First World War.



Kassel's Jewish History

Kassel is a city in Germany, former the capital of the state of Hesse-Kassel. A Jews' street was in existence in 1318. During the Black Death persecutions (1348-49) Jews suffered, but some managed to escape and were living in Frankfort (1360) and Erfurt. By 1398 there was an organized community, with a synagogue and cemetery in Kassel. The Jews' street is mentioned again in 1455 and 1486 and the "Jews' well" may date from this period.

Landgrave Philip of Hesse expelled the Jews from Hesse-Kassel in 1524. However, in 1530 he admitted Michel Jud of Derenburg as court agent for ten years, and in 1532 issued a Jewry toleration law, amplified in 1539. Though restrictive and ordering Jews to attend Christian sermons, it was less severe than other extreme anti-Jewish proposals of the Reformation. Only a few Jews were allowed in Kassel in the period, namely a physician and several silk knitters. In 1602 the court Jew Hayum was admitted as mint master.

During the Thirty Years' War the Jews were compelled to leave Kassel. However the Court Jew Benedict Goldschmidt received a residence privilege in 1635, extended in 1647 to include his two sons. From 1650 to 1715 private services were held in the Goldschmidts' house, led by the rabbi of the nearby village of Brettenhausen (later part of Kassel), where a cemetery was acquired in 1621. In 1714 a synagogue building was erected and enlarged in 1755; the community had grown by then to approximately 200 persons. A *Memorbuch* was begun in 1720, and a *hevra kadisha* (burial society) founded in 1773. In 1772 the rabbinate was transferred from Witzenhausen, seat of the yeshiva, to Kassel. In 1577 Landgrave William the Wise had initiated Hesse-Kassel Jewry assemblies, first held in Kassel. The *kehillah* Hebrew constitution papers, begun in 1633, and a *pinkas* (records and decisions) were ordered to be translated into German in 1734-40. Hesse-Kassel Jewry was under the civic jurisdiction of the Fulda rabbinate until 1626.

There is a unique connection between Hesse-Cassel and the Rothschild family. Indeed, it is highly unlikely Nathan Rothschild could have achieved the great position he held in banking and finance without the patronage of Wilhelm IX, Elector of Hesse-Cassel. The Elector, who before he succeeded his father, had lived and ruled in the small principality as an 18th century Croesus. Amsel Rothschild left the ghetto to attend the various trade fairs which were held in the region. Germany, at that time, consisted of many principalities and cities, many of whom issued coins. Through experience, Amsel gained the knowledge which enabled him to seek out the rarities and assess a value to them. Amsel Rothschild became the first numismatic dealer to issue catalogs, illustrated with line drawings which he sent to those wealthy individuals who had the money for coins.

The Elector of Hesse-Cassel had amassed a huge fortune. He had grown very rich, among other things, from the profits of the 18th century Hessian mercenaries, who he leased out to foreign governments. England had used Hessian soldiers in the famous battle of Trenton. When Washington crossed the Delaware and captured the city, he captured Hessian soldiers. When mercenaries were killed, it mattered not, because death money was paid by the leasee. The prince also made money from lending vast sums to his royal relatives. But often enough, these royal relatives were lax in repayment.

Amsel Rothschild supplied the Prince with the rarest of his coins. Soon, he succeeded in gradually establishing himself as the Elector's main financial advisor. It was one thing to ask a relative to repay a loan at high interest, where for the Rothschilds it was easy. As Amsel accumulated wealth, he sent it off to England where his son Nathan had established the London branch of the Rothschild dynasty. As Nathan Rothschild wrote in his memoirs, "The Prince of Hesse-Cassel gave my father the money to invest, and my father sent it to me."

From 1807 to 1813 Kassel was the capital of the short-lived Kingdom of Westphalia. The emancipation law of 1808 granted civil rights to Jews and made possible the influx of Jews from other areas. A consistory introduced synagogue and educational reforms. The government of the reestablished principality of Hesse-Kassel issued a more restrictive Jewry ordinance in 1823, which remained in force until 1866, when Kassel came under Prussian rule and the Prussian emancipation laws prevailed.

In 1836-39 a new synagogue was built, accommodating around 1,000 persons. An Orthodox faction separated after 1872 and built its own synagogue in 1898. The main synagogue was rebuilt in 1890 and 1907. The Hesse-Kassel yeshiva was transferred to Kassel as a teachers' seminary and elementary school. The community had a library of Judaica and Hebraica, and in the Landesmuseum a display of ceremonial objects as well as arts and crafts, which was restored after 1945. It also possessed an orphanage and an old age home.

Kassel never had a dominant Jewish population. In 1905, 2,445 Jews lived in Kassel. Twenty years later, in 1925, only 2,750, or about 1.62% of the total, lived in the city, and 2,301, or 1.31% in June 1933.

In November 1938 the two synagogues were destroyed by fire. A completed manuscript of the second volume of the history of the Jews in Kassel, prepared under community auspices, was destroyed as were all records on Jewish emigration and deportation. Kassel Jews suffered the same fate as did all European Jews who were caught in the Nazi purge.

After the war, In 1945-46, 200 surviving Jews who were mainly Displaced Persons came to Kassel to live. Ten years later, in 1955 the Jewish population had shrunk to 102. There were 73 Jews in the city in 1959, and 106 in 1970.

There was steep inflationary period in Germany just after the First World War, which was brought about in part because of the high cost of reparations Germany was forced to pay. Hard currency was hoarded and soon disappeared. Many cities, states and businesses, both large and small, issued what are today called notgeld scrip. It is estimated there are many thousands of different varieties of these notes, and there is today a resurgence in their collecting.

The illustrated notgeld, for one billion marks, was issued the 29th of October, 1923 by the railroad, Henschel & Sohn. One side illustrates their first locomotive (1848) and factory in Cassel. The other side, a modern (1923) steam locomotive. The notes were guaranteed (?) by the banking house of L. Pfeiffer.



CLUB



BULLETIN

DONNA J. SIMS N.L.C.

Editor

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INS OF LONG ISLAND - September was the first meeting of the new season. Exhibit and discussion topics were: Rosh Hashanah, new acquisitions, and any other topic of choice. Attached to the newsletter was a page with several interesting paragraphs: one giving the background of Shanah Tovah; another depicting a calligraphy design in the shape of an etrog and how the term "etrogay" came into being; and a couple of articles on "tasty omens" and dining so light that when you order your food, nothing is served on your plate.

INS / ICC OF LOS ANGELES - Member David Gursky was the speaker in July, giving a very detailed chronology of his recent trip to Israel last May where he joined in on all of the celebrations of Israel's 50th Anniversary of Statehood. David related all of the activities and special moments he experienced while there for this most special of occasions. An AINA slide program on the Judah Magnes Museum and its special medals was shown at the August meeting. For the September meeting, Jerry and Mary Yahalom will present one of their slide programs. Not to be left unrecognized, the following members have recently been honored: At the ANA Convention in Portland, Dr. Walter Ostromecki was appointed by the ANA as National Coordinator of the Representative Program (where he will be in charge of all the Regional Coordinators, District Delegates and Club Representatives). Also in Portland, the Token and Medal Society, ("TAMS"), honored yours truly with the Ben and Sylvia Odesser Literary Award which was presented to me by AINA president Moe; AND, at the very recent Golden State Coin Show, Jerry and Mary Yahalom were the recipients of the ANA Presidential Award from president, Anthony Swiatek. The award was presented to them by the two ANA Governors from California.

INS OF NEW YORK - September was the first meeting of the new season. Exhibit topics were: letter - "S"; topic - shield; and calendar items - Elul-Selihot, Rosh Hashana and Yom Kippur. For October: the letter "T"; topic - spear; and calendar items - Sukkot and Simchat Torah. Members are always challenged to bring a numismatic item from each category.

COMING UP: AINA will be sponsoring its 15-Day Study Tour to Israel March 4-19, 1999. Something new this year is a two day rest and relaxation time at the Hyatt Dead Sea Spa. Now this sounds like fun because, if I remember right, the male members of the tours are usually the ones who love to get covered in mud and float on the Sea. AND most important is the scrumptious Israeli buffet breakfast. If you want to know more details, contact AINA or AJS Travel Consultants, both located in New York.

MOMENTS IN THOUGHT: I have learned . . . that no matter how much I care, some people just don't care back; . . . that it takes years to build up trust, and only seconds to destroy it; . . . that it's not what you have in your life, but who you have in your life that counts; . . . that you can get by on charm for about 15 minutes and, after that, you'd better know something; . . . that you shouldn't compare yourself to the best others can do, but to the best you can do. (Anonymous).

COMMENTS FROM DJS: I would like to take this opportunity to express my most humble appreciation and thanks to TAMS for their honoring me with the Ben and Sylvia Odesser Literary Award. This pleasant surprise was for my 20 years as editor of the AINA Club Bulletin and the few AINA Tour stories I have written through the years. As I mentioned that night in Portland, this award is double special to me in that both Ben and Sylvia had been part of my numismatic family of friends. Checking through my file before leaving for the convention, I found out that October of 1978 was when the very first issue was written. Adding to this anniversary is yet another 20th coming up for me in the spring of 1999: as an AINA board member. Through all of these years, I have countless memories of friends, conventions, tours, stories, and so on. What is actually hard to believe is that it's been 20 years. And with that note, be well, be happy. *DP*

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